

KATHO UPANISHAD



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A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring rolled-up ends.

CHAPTER 1

3 Sections

71 Verses

Chapter 1 - Section 1 - Verse 1

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥ १ ॥

Om usanha vai vajasravasah sarvavedasam dadau,
tasya ha naciketa nama putra asa ॥ 1 ॥

Once desirous of heaven, the son of Vajasravas (Gautama) gave away, in a sacrifice, all that he possessed. He had a son Naciketas by name.

Chapter 1 - Section 1 - Verse 2

तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु
श्रद्धाविवेश सोऽमन्यत ॥ २ ॥

Tam ha kumaram santam daksinasu niyamanasu,
Sraddha vivesa so'manyata ॥ 2 ॥

When the presents were being distributed, filial anxiety, (about the welfare of his father) entered the heart of Naciketas, who was still a boy and he thought....

Chapter 1 - Section 1 - Verse 3

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥ ३ ॥

Pitodaka jagdhatrna dugdha-doha nirindriyah,
ananda nama te lokas-tan sa gacchati ta dadat ॥ 3 ॥

(These cows) have drunk water for the last time, eaten grass for the last time, have yielded all their milk and are barren. Joyless, verily, are the worlds which he attains who gives these (Daksina) presents (in Yajna).

Chapter 1 - Section 1 - Verse 4

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ॥ ४ ॥

Sa hovaca pitaram tata kasmai mam dasyasiti,
dvitiyam trtiyam tam hovaca mrtiyave tva dadamiti ॥ 4 ॥

He said unto his sire, 'father to whom wilt thou give me?' He said this again and again ; and again for the third time (when the enraged father) said : 'Unto Death do I give thee.'

Chapter 1 - Section 1 - Verse 5

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्वद्वमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥ ५ ॥

Bahunam-emi prathamo bahunam-emi madhyamah,
kimsvid-yamasya kartavyam yan-maya-'dya karisyati ॥ 5 ॥

(Naciketas thought) : "Among many, I am the first ; at times I am mediocre (meaning I was never a third rate) ; what is the undertaking of Yama (Lord Death) that is being achieved through me (who is thus given to Yama)?

Chapter 1 - Section 1 - Verse 6

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥ ६ ॥

Anupasya yatha purve pratipasya tatha-'pare,
sasyamiva martyah pacyate sasyam-iva-jayate punah ॥ 6 ॥

"Remember how our forefathers acted : Consider, also, how others (now act). Like corn decays the moral, and like corn is born again."

Chapter 1 - Section 1 - Verse 7

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥ ७ ॥

Vaisvanarah pravisati atithir brahmano grhan,
tasyai-tam santim kurvanti hara vaivasva-todakam ॥ 7 ॥

A brahmana guest enters a house like fire, Men give this (water) to quieten him. O! Vaivasvata! Fetch water.

Chapter 1 - Section 1 - Verse 8

आशाप्रतीक्षे संगतं सूनृतां
चेष्टापूर्ते पुत्रपशूँश्च सर्वान् ।
एतद्वृद्धते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ॥ ८ ॥

Asa pratikse sangatam sunrtam
cesta-purte putra pasums-ca sarvan,
etad vrnkte purusasya alpa medhaso
yasya anasnan vasati brahmano grhe ॥ 8 ॥

“Hopes and expectations, fruits of company with good men, merits of sweet and friendly discourses, beneficial results of sacred sacrifices, charitable deeds and pious gifts, sons and cattle – all these are destroyed in the case of an ignorant man, in whose house a brahmana guest stays without taking food.”

Chapter 1 - Section 1 - Verse 9

तिस्रो रात्रीर्यदवात्सीर्गृहे मे-
ऽनशनन् ब्रह्मन्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥ ९ ॥

Tisro ratrir yad avatsir grhe me,
anasnan brahmann atithir namasyah,
namaste'stu brahman svasti me'stu
tasmāt prati trin varan vrnisva ॥ 9 ॥

Yama said : “O! brahmana (brahmin), thou, a venerable guest, hast dwelt in my house three nights without eating. Therefore, choose now three boons, in return, O brahmana, my prostrations unto thee. May good befall me.”

Chapter 1 - Section 1 - Verse 10

शान्तसंकल्पः सुमना यथा स्याद्
वीतमन्युर्गौतमो माऽभि मृत्यो ।
त्वत्प्रसृष्टं माऽभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥ १० ॥

Santa-sankalpah sumana yatha syad
Vita manyur Gautamo ma'bhi mrtyo,
tvat prasrstam ma'bhivadet pratita
etat trayanam prathamam varam vrne ॥ 10 ॥

Naciketas said, “O Lord of Death! As the first of the three boons, I choose that Gautama, my father, be pacified, be kind and free from anger towards me, and that he may recognise me and greet me, when I am sent away by thee.”

Chapter 1 - Section 1 - Verse 11

यथा पुरस्ताद् भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रीः शयिता वीतमन्युः
त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥ ११ ॥

Yatha purastad bhavita pratita
auddalaki Arunir mat prastrstah,
Sukham ratrih sayita vita-manyuh
tvam dadrsivan mrtyu mukhat pramuktam ॥ 11 ॥

“Through my favour, Auddalaki, Aruni (thy father), will recognise you and will be (Possessed of affection) as before, when he sees you released from the mouth of death, will lose his anger, and will sleep peacefully at night.”

Chapter 1 - Section 1 - Verse 12

स्वर्गे लोके न भयं किञ्चनास्ति
न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे
शोकातिगो मोदते स्वर्गलोके ॥ १२ ॥

Svarge loka na bhayam kinca-nasti,
na tatra tvam na jaraya bibheti ;
ubhe tirtva-sanaya-pipase,
sokatigo modate svarga-loke. ॥ 12 ॥

In Heaven, there is no fear whatsoever. You are not there (O! Death) : nor do they (the inhabitants of heaven i.e. Deva-s) fear old age there. Having crossed both hunger and thirst, one rejoices in Heaven, being above grief.

Chapter 1 - Section 1 - Verse 13

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥ १३ ॥

Sa tvam-agnim svargyam-adhyesi mrtyo
prabruhi tam sraddadhanaya mahyam,
svarga-loka amrtatvam bhajante
etad dvitiyena vrne varena ॥ 13 ॥

O Death! Thou knowest the fire sacrifice which leads to Heaven ; explain that to me, for I am full of faith, that (fire) by which those who aim at the attainment of heaven, attain immortality. I pray for this as my second boon.

Chapter 1 - Section 1 - Verse 14

प्र ते ब्रवीमि तद् मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥

Pra te bravimi tad-u me nibodha
svargyam agnim Naciketaḥ prajanan,
ananta lokaptim-atho pratistham
viddhi tvam etam nihitam guhayam ॥ 14 ॥

“I know well the fire (sacrifice) O Naciketas, which leads to heaven and I will tell it to thee. Learn it from me. Know that it is the means of attainment of eternal heaven and also the support of the Universe, and is seated in the cavity (of the heart of the learned).

Chapter 1 - Section 1 - Verse 15

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तं
अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥

Lokadi-magnim tam-uvaca tasmai
ya istaka yavatir va yatha va,
sa capi tat pratya-vadad yathoktam
atha-'sya mrtyuh punare-vaha tustah ॥ 15 ॥

Yama then explained to him that Fire-Sacrifice, the source of the worlds, what (class of) bricks are required for the altar, how many, and how they are to be placed ; and Naciketas repeated back (to the teacher) all, as explained. Then Yama being pleased at this said again....

Chapter 1 - Section 1 - Verse 16

तमब्रवीत् प्रीयमाणो महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भविताऽयमग्निः
सृङ्गां चेमामनेकरूपां गृहाण ॥ १६ ॥

Tam-abravat priyamano mahatma
varam tavehadya dadami bhuyah,
tavaiva namna bhavita'yam-agnih
srnkam cemam aneka rupam grahana ॥ 16 ॥

Being delighted, the magnanimous Lord Death, spoke to him (Naciketas) : “I grant now this additional boon : this Fire-Sacrifice shall be named after thee ; and take thou this multiformed and variegated necklace.”

Chapter 1 - Section 1 - Verse 17

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं
त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमीड्यं विदित्वा
निचाय्येमाँ शान्तिमत्यन्तमेति ॥ १७ ॥

Trinaciketas-tribhir-etya sandhim
trikarma-krt tarati janma-mrtyu,
brahma-jajnam devam-idyam veditva
nicayye-mam santim atyantam-eti ॥ 17 ॥

Whoever performs three times this sacrifice of Naciketas Fire and has been united with the “three” and has performed the three kinds of duties, overcomes birth and death. When he has understood this adorable bright, omniscient Fire, born of Brahman and realised Him then he attains everlasting peace.

Chapter 1 - Section 1 - Verse 18

त्रिणाचिकेतस्त्रयमेतद्विदित्वा
य एवं विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान् पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ॥ १८ ॥

Tri-naciketas trayam etad veditva
ya evam vidvams cinute naciketam,
sa mrtyu-pasan puratah pranodya
sokatigo modate svarga-loke ॥ 18 ॥

He, who has performed the Naciketas Fire-sacrifice thrice and thus knows the three, throws off the chains of death before the fall of the body itself goes beyond sorrows and rejoices in the heaven-world.

Chapter 1 - Section 1 - Verse 19

एष तेऽग्निर्नचिकेतः स्वर्ग्यो
यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासः
तृतीयं वरं नचिकेतो वृणीष्व ॥ १९ ॥

Esa te-'gnir-naciketaḥ svargyo
yam avrnitha dvitiyena vareṇa,
etam agnim tavaiva pravakṣyanti janasah
trtiyam varam naciketo vrnisva ॥ 19 ॥

This is thy-Fire, O Naciketas, which leads to heaven, and which you craved for as thy second boon. People will call this Fire after thine name alone. O Naciketas, now you choose thy third boon.

Chapter 1 - Section 1 - Verse 20

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask.

Chapter 1 - Section 1 - Verse 21

देवैरत्रापि विचिकित्सितं पुरा
न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा सृजैनम् ॥ २१ ॥

Devair-atrapi vicikitsitam pura
na hi suvijneyam-anur-esa dharmah,
anyam varam naciketo vrnisva
ma moparotsir-ati ma srjainam ॥ 21 ॥

“On this point even the gods have doubted in olden times. Verily the subject is very subtle, it is not easy to understand. O! Naciketas, choose another boon ; do not press me on this, give this up for me.”

Chapter 1 - Section 1 - Verse 22

देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न सुज्ञेयमात्थ ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ॥ २२ ॥

Devair-atrapi vicikit-sitam kila
tvam ca mrtyo yan-na suvijneyam-attha,
vakta casya tvadrg anyo na labhyo
nanyo varas-tulya etasya kascit ॥ 22 ॥

Thou sayest, O! Death, that even the Gods have doubts here and that this is not so easy to know. None other (teacher) like thee, who can tell of this, can be found ; no other boon can, at all, equal this.

Chapter 1 - Section 1 - Verse 23

शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून् हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च जीव शरदो यावदिच्छसि ॥ २३ ॥

Satayusah putra pautran vrnisva
bahun pasun hasti hiranyam asvan,
bhumer-mahad ayatanam vrnisva
svayam ca jiva sarado yavad icchasi || 23 ||

“Choose sons and grandsons who may live a hundred years, herds of cattle, elephants, gold and horses. Choose a vast territory on earth, live yourself as many autumns (years) as you like.”

Chapter 1 - Section 1 - Verse 24

एतत्तुल्यं यदि मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ॥ २४ ॥

Etat tulyam yadi manyase varam
vrnisva vittam cira-jivikam ca,
mahabhumau naciketas tvam edhi
kamanam tva kama-bhajam karomi || 24 ||

Ask for some other boon equal to this, if thou thinkest fit, (such as) wealth and longevity ; be king of the wide earth, O! Naciketas, I shall make thee, the enjoyer of all thy desires.

Chapter 1 - Section 1 - Verse 25

ये ये कामा दुर्लभा मर्त्यलोके
सर्वान् कामाँश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व
नचिकेतो मरणं माऽनुप्राक्षीः ॥ २५ ॥

Ye ye kama durlabha martya-loke
sarvan kamams chandatah prartha-yasva,
ima ramah sarathah saturya
na hidrsa lambhaniya manusyaih,
abhir mat prattabhih paricara-yasva
naciketo maranam ma-'nupraksih || 25 ||

Whatever desires are difficult to attain in this world of mortals, you ask for them all according to thy wish. These fair maidens with their chariots and musical instruments – such indeed are not enjoyable by mortals – thou be attended on by them, I will give them to thee but O Naciketas do not question about the state of the Soul after death.

Chapter 1 - Section 1 - Verse 26

श्वोभावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥ २६ ॥

Svobhava martyasya yad antakaitat
sarven-driyanam jarayanti tejah,
api sarvam jivitam alpam eva
tavaiva vahas tava nrtya gite || 26 ||

Ephemeral these ; O! Death, these tend to decay, the fire (vigour) of all the senses in man. Even the longest life is indeed short. Let thine alone be the chariots, the dance and the music.¹²

Chapter 1 - Section 1 - Verse 27

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥ २७ ॥

Na vittena tarpaniyo manusyo
lapsyamahe vittam adraksma cettva,
jivisyamo yavadi sisyasi tvam
varas tu me varaniyah sa eva ॥ 27 ॥

Man is not to be satisfied with wealth. Now that we have seen Thee, we shall surely get wealth. We shall also live, as long as You rule. Therefore, that boon alone is fit to be craved for by me.

Chapter 1 - Section 1 - Verse 28

अजीर्यताममृतानामुपेत्य
जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन् वर्णरतिप्रमोदान्
अतिदीर्घे जीविते को रमेत ॥ २८ ॥

Ajiryatam amrtanam upetya
Jiryan martyah kvadhah sthah prajanan,
abhidhyayan varna rati pramodan
atidirghe jivite ko rameta ॥ 28 ॥

“What decaying mortals living in the world below and possessed of Knowledge, after having approached the company of the undecaying and the immortal, will rejoice in the long life, after he has pondered over the nature of the pleasures produced by song and sport (beauty and love).”

Chapter 1 - Section 1 - Verse 29

यस्मिन्निदं विचिकित्सन्ति मृत्यो

यत्साम्पराये महति ब्रूहि नस्तत् ।

योऽयं वरो गूढमनुप्रविष्टो

नान्यं तस्मान्नचिकेता वृणीते ॥ २९ ॥

॥ इति काठकोपनिषदि प्रथमाध्याये प्रथमा वल्ली ॥

Yasminn idam vicikit-santi mrtyo

yat samparaye mahati bruhi nas-tat,

yo'yam varo gudham anupravisto

nanyam tasman-naciketa vrnite ॥ 29 ॥

Iti Kathakopanisadi prathama'dhyaye prathama valli

“O Death! Tell us that in which men have this doubt, and which is about the great passing beyond (i.e. supreme life after death). Naciketas does not choose any other boon but that (concerning the soul) of which the knowledge is hidden (mysterious).”

Chapter 1 - Section 2 - Verse 1

अन्यच्छ्रेयोऽन्यदुतैव प्रेय-

स्ते उभे नानार्थे पुरुषं सिनीतः ।

तयोः श्रेय आददानस्य साधु

भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥ १ ॥

Anyac-chreyo 'nyad-uyad-utaiva preyas-te

ubhe nanarthe purusam sinitah,

Tayoh sreya adadanasya sadhu bhavati

hiyate 'rthadya u preyo vrnite ॥ 1 ॥

Yama said : “One is good, while another indeed is pleasant. These two having different objectives chain (bind) a man. Blessed is he who, between these two, chooses the good alone, but he who chooses what is pleasant, loses the true end (goal).”

Chapter 1 - Section 2 - Verse 2

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhiro'bhi preyaso vrnite
preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping).

Chapter 1 - Section 2 - Verse 3

स त्वं प्रियान्प्रियरूपांश्च कामान्
अभिध्यायन्नचिकेतोऽत्यस्राक्षीः ।
नैतां सृङ्कां वित्तमयीमवाप्तो
यस्यां मज्जन्ति बहवो मनुष्याः ॥ ३ ॥

Sa tvam priyan-priya rupams-ca kaman
abhidhyayam naciketo 'tyasraksih,
Naitam srnkam vittamayim avapto
yasyam majjanti bahavo manusyah ॥ 3 ॥

O! Naciketas, thou hast renounced all these desires and pleasurable objects of pleasant appearances, judging them by their real merits, thou hast not accepted this “road of wealth” in which many mortals sink.

Chapter 1 - Section 2 - Verse 4

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये
न त्वा कामा बहवोऽलोलुपन्त ॥ ४ ॥

Duram-ete viparite visuci
avidya ya ca vidyeti jnata,
Vidyabhi-psinam Naciketasam manye
na tva kama bahavo 'lolupanta ॥ 4 ॥

These two, ignorance and what is known as Knowledge, are wide apart and lead to different ends or goals. I believe Naciketas to be one who is desirous of Knowledge, for, even many objects of pleasure have not shaken thee.

Chapter 1 - Section 2 - Verse 5

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ५ ॥

Avidya-yam-antare vartamanah
svayam dhirah panditam-manya-manah,
Dandramya-manah pariyanti mudha
andhe-niya-mana yatha'ndhah ॥ 5 ॥

The ignorant, who live in the midst of darkness but fancy themselves to be wise and learned, go round and round deluded in many crooked ways, just as the blind being led by the blind.

Chapter 1 - Section 2 - Verse 6

न साम्परायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी
पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

Na samparayah pratibhati balam
Pramad-yantam vitta-mohena mudham,
Ayam loko nasti para iti mani
punah punar-vasamapadyate me ॥ 6 ॥

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. "This is the only world," he thinks "there is no other." Thus he falls again and again under my sway.

Chapter 1 - Section 2 - Verse 7

श्रवणायापि बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धा
आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥ ७ ॥

Sravanaya'pi bahu-bhiryo na labhyah
srnvanto'pi bahavo yam na vidyuh,
Ascaryo vakta kusalo'sya labdha
ascaryo jnata kusalanu-sistah ॥ 7 ॥

"He (the Self) of whom many are not able even to hear ; the recipient (the pupil) many, even having heard of Him, do not comprehend. Wonderful is a man (teacher), when found, who is able to teach the Self. Wonderful is he (the pupil) who comprehends the Self, when taught by an able teacher."

Chapter 1 - Section 2 - Verse 8

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्ति
अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥ ८ ॥

Na narena-varena prokta esa
suvijneyo bahuda cintyamanah,
Ananya-prokte gati-atra nasti
aniyan-hya-tarkyam-anupramanat ॥8॥

“This (Self), when taught by a man of inferior intellect, is not easy to be known, as it is to be thought of in various ways. But when it taught by another (superior) perceptor who is one with Brahman (who beholds no difference), there is no (other) way concerning it. The Self being subtler than the subtlest and is beyond argumentation.”

Chapter 1 - Section 2 - Verse 9

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ट ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्मो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

Naisa tarkena matir-apaneya prokta 'neynaiva sujnanaya prestha,
Yam tvam-apah satya-dhrtir-batasi tvadrn no bhuyan-naciketa prasta ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation ; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another) ; thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?

Chapter 1 - Section 2 - Verse 10

जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।

ततो मया नाचिकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥ १० ॥

Janamy-aham sevadhir itya-nityam na hya-dhruvaih prapyate hi dhruvam tat,

Tato maya Naciketas-cito'gnih anityair-dravyaih prapatavan-asmi nityam || 10 ||

Know that the “treasure” is transient, for, that which is Eternal is not obtained by things which are not-eternal. Therefore, (Yet) the Naciketas-fire has been propitiated by me with the perishable things and I have obtained the Eternal.

Chapter 1 - Section 2 - Verse 11

कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् ।

स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नाचिकेतोऽत्यस्राक्षीः ॥ ११ ॥

Kamasya-"ptim jagatah pratistham krator-anantya-m-abhayasya param,

Stomam-mahad-urugayam pratistham drstva dhrtya dhiro Naciketo-'tyasraksih || 11 ||

The end of all desires, the foundation of the world, the endless rewards of sacrifices, the other shore where there is no fear, the praise worthy, the great and the wide – extended sphere and the abode of the soul – all these though having seen, and being wise, O Naciketas thou hast with firm resolve rejected them all.

Chapter 1 - Section 2 - Verse 12

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam,
Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ॥12 ॥

“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.”

Chapter 1 - Section 2 - Verse 13

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्म नचिकेतसं मन्ये ॥ १३ ॥

Etac-chrutva sam-parigrhya martyah pravrhya dharmyam-anum-etam-apy,
Sa modate modaniyam hi labdhva vivrtam sadma Naciketasam manye ॥ 13 ॥

Having heard and well gasped this (the Self), the mortal abstracting the virtuous Atman and attaining this subtle Self (this intangible Spirit), rejoices, because he has obtained that which is the cause for all rejoicing. I think that the abode of Brahman is wide open for Naciketas.

Chapter 1 - Section 2 - Verse 14

अन्यत्र धर्मादन्यत्राधर्मात् अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥ १४ ॥

Anyatra dharmad-anyatra-dharmat anyantra-smat krta-krtat,
Anyatra bhutac-ca bhavyac-ca yat-tat pasyasi tad vada ॥ 14 ॥

Naciketas said : “That which thou seest as other than virtue and vice – as right and ‘unright’, as other than cause and effect, as other than the past and future – tell me that.”

Chapter 1 - Section 2 - Verse 15

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥ १५ ॥

Sarve veda yat padam amananti tapamsi sarvani ca yad vadanti,

Yad icchanto brahma-caryam caranti tat te padam sangraheṇa bravimya-om-ity-etad ॥ 15 ॥

Yama said : The goal (word) which all the Veda-s declare of (praise), which all penances proclaim, and wishing for which they lead the life of Brahmacharin, that goal (word) I will briefly tell thee. It is Om.”

Chapter 1 - Section 2 - Verse 16

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।

एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥ १६ ॥

Etad-dhyeva-ksaram brahma etad-dhyeva-ksaram param,

Etad-dhyeva-ksaram jnatva yo yad-icchatī tasya tat ॥ 16 ॥

This word is verily Brahman alone, this word is also the highest, he who knows this word obtains, verily, whatever (of the two) he desires.

Chapter 1 - Section 2 - Verse 17

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।

एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

Etad alambanam srestham, etad alambanam param,

Etad alambanam jnatva, Brahma loka mahiyate ॥ 17 ॥

Most glorious is this support, this is the supreme-most support, He who has realised (known) this support comes to be adored (worshipped in the world of Brahmaji – the Creator.

Chapter 1 - Section 2 - Verse 18

न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥ १८ ॥

Na jayate mriyate va vipascit nayam kutascin-na babhuva kascit,
Ajo nityah sasvato'yam purano na hanyate hanyamane sarire II 18 II

“The intelligent Atman is not born, nor does He die. He did not spring from anything, and nothing sprang from him. This unborn, eternal. Everlasting, ancient, is not slain even when the body is destroyed. .

Chapter 1 - Section 2 - Verse 19

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥ १९ ॥

Hanta cen-manyate hantum, hatas-cen-manyate hatam ;
Ubhau tau na vijanito, nayam hanti na hanyate II 19 II

If the slayer thinks “I slay,” and if the slain thinks, “I am slain,” then both of them do not know well. This slays not nor is This slain.

Chapter 1 - Section 2 - Verse 20

अणोरणीयान्महतो महीयान आत्माऽस्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,
Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah II 20 II

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow.

Chapter 1 - Section 2 - Verse 21

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,

Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not?

Chapter 1 - Section 2 - Verse 22

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,

Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve.

Chapter 1 - Section 2 - Verse 23

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥ २३ ॥

Na ayam-atma pravacanena labhyo na medhaya na bhuna srutena,

Yam evaisa vrnute tena labhyah tasyaisa atma vivrnute tanum svam ॥ 23 ॥

This Atman cannot be attained by the study of Veda-s nor by intelligence, not by much hearing. It is gained by him who chooses (prays to) this (Atman) alone. To him this Atman reveals Its true nature.

Chapter 1 - Section 2 - Verse 24

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥ २४ ॥

Na-virato duscaritan, nasanto nasama-hitah,
Nasanta-manaso va'pi, prajnane-naina-mapnuyat II 24 II

But he who has not turned away from bad conduct, whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge.

Chapter 1 - Section 2 - Verse 25

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥ २५ ॥
इति काठकोपनिषदि प्रथमाध्याये द्वितीया वल्ली ॥

Yasya Brahma ca ksatram ca, ubhe bhavata odanah,
Mrtyur-yasyo-pasecanam ka, ittha veda yatra sah II 25 II
Iti Kathakopanishadi prathamadhyaye dvitiya valli

To whom the brahmana and the ksatriya classes are (as it were) but cooked rice and death itself is a condiment (curry or pickle), how can one thus know where that Atman is! (Thus ends the Second Valli of the First Chapter).

Chapter 1 - Section 3 - Verse 1

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥ १ ॥

Rtam pibantau sukrtasya loke, guham pravistau parame parardhe ;
Chaya-tapau brahma-vido vadanti, pancagnayo ye ca trina-ciketah II 1 II

The two who enjoy the fruits of their good works being seated in the cavity of the heart, the Seat of the Supreme, the knowers of Brahman call them shadow and light ; as also the performer of the five-fold-fire and those who have propitiated three times the Naciketas-fire. 24

Chapter 1 - Section 3 - Verse 2

यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् ।
अभयं तितीर्षतां पारं नाचिकेतं शकेमहि ॥ २ ॥

Yah setur-ijananam, aksaram Brahma yat param,
Abhayam titirsatam param, Naciketam sakemahi II 2 II

May we master that Naciketas fire-sacrifice which is the bridge for those who perform sacrifices, as also that which is the highest Immortal Brahman, fearless, and the other shore for those who wish to cross the ocean of Samsara.

Chapter 1 - Section 3 - Verse 3

आत्मानं रथितं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ ३ ॥

Atmanam rathinam viddhi, sariram ratham eva tu,
Buddhim tu sarathim viddhi, manah pragraham eva ca II 3 II

Know the Atman as the Lord of the chariot, who sits within it and the body as the chariot, Know the intellect as the charioteer and the mind as, verily, the reins.

Chapter 1 - Section 3 - Verse 4

इन्द्रियाणि हयानाहुर्विषयां स्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥ ४ ॥

Indriyani hayanahuh, visayamstesu gocaran,
Atmendriya mano-yuktam, bhokte-tyahur manisinah II 4 II

The sense (and the instincts) they say, are the horses, and their roads are the sense-objects. The wise call Him the enjoyer (when He is) united with the body, the sense and the mind.

Chapter 1 - Section 3 - Verse 5

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्चा इव सारथेः ॥ ५ ॥

Yastva-vijnanavan bhavati, ayuktena manasa sada,
Tasyen-driyanya-vasyani, dustasva iva saratheh ॥ 5 ॥

One who is always of unrestrained mind and devoid of right understanding, his sense-organs become uncontrollable like the vicious horses of a charioteer.

Chapter 1 - Section 3 - Verse 6

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्चा इव सारथेः ॥ ६ ॥

Yastu vijnanavan bhavati, yuktena manasa sada,
Tasyen-driyani-vasyani, sadasva iva saratheh ॥ 6 ॥

But he who has the right understanding, and has a mind always controlled, his senses are always controllable as the good horses of the charioteer.

Chapter 1 - Section 3 - Verse 7

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥ ७ ॥

Yastva-vijnanavan bhavati, amanaskah sada-'sucih,
Na sa tat padam-apnoti, samsaram cadhi-gacchati ॥ 7 ॥

And he who is devoid of proper understanding, thoughtless, and always impure, never attains that goal and gets into the round of births and deaths.

Chapter 1 - Section 3 - Verse 8

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ ८ ॥

Yastu vijnanavan bhavati, samanaskah sada suchih,
Sa tu tat padam-apnoti, yasmad bhuyo na jayate ॥ 8 ॥

But he who is intelligent, ever-pure and with the mind controlled, verily reaches that goal from whence non is born again.

Chapter 1 - Section 3 - Verse 9

विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥ ९ ॥

Vijnana-sarathir-yastu, manah pragrahavan narah,
So'dhvanah param apnoti, tad visnoh paramam padam ॥ 9 ॥

The man who has Intelligence for his charioteer and the mind as the (well-controlled) rein, - he attains the end of the journey, that Supreme Place of Visnu (the all-pervading Atman).

Chapter 1 - Section 3 - Verse 10

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धिरात्मा महान्परः ॥ १० ॥

Indriye-bhyah para hy-artha, arthebhyas-ca param manah,
Manasas-tu para buddhih, buddher-atma mahan-parah ॥ 10 ॥

Beyond the senses are the sense-objects ; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self.

Chapter 1 - Section 3 - Verse 11

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥ ११ ॥

Mahatah param-avyaktam, avyaktat-purusah parah,
Purusan-na param kincit, sa kastha sa para gatih ॥ 11 ॥

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa ; beyond the Purusa there is nothing ; that is the end ; that is the highest goal.

Chapter 1 - Section 3 - Verse 12

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,
Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih ॥ 12 ॥

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect.

Chapter 1 - Section 3 - Verse 13

यच्छेद्वाङ्मनसी प्राज्ञस्तदच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तदच्छेच्छान्त आत्मनि ॥ १३ ॥

Yacched van-manasi prajnah tad yacchej jnana atmani,
Jnanam-atmani mahati niyacchet tad yacchec-chanta atmani ॥ 13 ॥

Let the wise sink his speech into the mind, the mind into the intellect and the intellect into the Great Atman and the Great Atman into the Peaceful Atman.

Chapter 1 - Section 3 - Verse 14

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise.

Chapter 1 - Section 3 - Verse 15

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate ॥ 15 ॥

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death.

Chapter 1 - Section 3 - Verse 16

नाचिकेतमुपाख्यानं मृत्युप्रोक्तं सनातनम् ।

उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥ १६ ॥

Naciketam upakhyanam, mrtyu proktam sanatanam,

Uktva srutva ca medhavi, Brahma loka mahiyate ॥ 16 ॥

The intelligent one, having heard and related this ancient story of Naciketas as told by Lord death, is glorified in the world of Brahman.

Chapter 1 - Section 3 - Verse 17

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥ १७ ॥
इति काठकोपनिषदि प्रथमाध्याये तृतीया वल्ली ॥

Ya imam paramam guhyam sravayet brahma samsadi,
prayatah sraddha-kale va, tadan-antyaya kalpate,
tadam antyaya kalpata iti || 17 ||
Iti Kathakopanisadi prathamadhyaye trtiya valli

Whoever with devotion recites, before an assembly of brahmana-s or at the time of Sraddha ceremony of forefathers, this highest secret, obtains thereby immortality, obtains immortality. (Thus ends the Third Valli of the First Chapter)

A decorative border resembling a scroll, with a vertical strip on the left and a horizontal strip at the top, both featuring scroll-like ends.

CHAPTER 2

3 Sections

48 Verses

Chapter 2 - Section 1 - Verse 1

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.

Chapter 2 - Section 1 - Verse 2

पराचः कामाननुयन्ति बाला-स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

Paracah kaman anuyanti balah te mrtyor yanti vitatasya pasam,
Atha dhira amrtatvam viditva dhruvam adhruve-sviha na prarthayante ॥ 2 ॥

The ignorant (child-like) pursue the external pleasures (and so) they fall into the snares of the widespread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals.

Chapter 2 - Section 1 - Verse 3

येन रूपं रसं गन्धं शब्दान् स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,
Etena iva vijanati kim atra parisisyate ॥ 3 ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know).

Chapter 2 - Section 1 - Verse 4

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ ४ ॥

Svapnantam jagaritantam, cobhau yenanu-pasyati,
Mahantam vibhum atmanam, matva dhiro na socati ॥ 4 ॥

“He, by whom the end of dream as well as waking is perceived – that all pervading Great Self – I am” knowing this the wise grieves not.

Chapter 2 - Section 1 - Verse 5

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ ५ ॥

Ya imam madhvadam veda, atmanam jivam antikat,
Isanam bhuta-bhavyasya na tato vijugupsate, Etad vai tat ॥ 5 ॥

He who knows this Atman, the enjoyer of honey, the sustainer of life and the lord of the past and the future, as very near.. He fear no more thereafter. This is verily That.

Chapter 2 - Section 1 - Verse 6

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।

गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥ ६ ॥

Yah purvam tapaso jatam, adbhyah purvam ajayata,

Guham pravisya tisthantam yo bhutebhir vyapasyata, Etad vai tat ॥ 6 ॥

He who was born of Tapas of Brahmaji (Knowledge) in the beginning and born (even) prior to the five elements (water etc) from Consciousness (Brahman), who beholds the First Born (Hiranyagarbha), who entered the cave of the heart and dwells within the five great elements (kosa-s) there (he verily sees Brahman). This is verily that (Brahman) which thou has asked for.

Chapter 2 - Section 1 - Verse 7

या प्राणेन संभवत्यदितिर्देवतामयी ।

गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥ ७ ॥

Ya pranena sambhavati, aditir devatamayi ;

Guham pravisya tisthantim ya bhutebhir vyajayata ; Etad vai tat ॥ 7 ॥

That Aditi (Hiranyagarbha) expressing as the Prana (life) having entered and existing as the soul of all the faculties within the body of five great elements and is thus (as if) “born.” This is indeed That.

Chapter 2 - Section 1 - Verse 8

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।

दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥ ८ ॥

Aranyor nihito jataveda, garbha iva subhrto garbhi-nibhih,

Dive dive idyo jagr-vadbhih havis-madbhir manusye-bhir agnih, Etad vai tat ॥ 8 ॥

As the foetus is well preserved by the pregnant woman, the omniscient fire, that is lodged within two pieces of wood (fire sticks), is worshipped day after day (both) by awakened men and by the sacrificial offerers. This is indeed That.

Chapter 2 - Section 1 - Verse 9

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥ ९ ॥

Yatas-codeti suryo astam yatra ca gacchati,

Tam devah sarve arpitah tadu na atyeti kascana. Etad vai tat ॥ 9 ॥

And that, from which the sun rises, and into which it merges, on that, all the Devata-s depend and no one goes beyond. This is indeed That.

Chapter 2 - Section 1 - Verse 10

यदेवेह तदमुत्र यदमुत्र तदन्विह ।

मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

Yade-veha tad-amutra, yadamutra tadan-viha,

mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥

(10) What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world).

Chapter 2 - Section 1 - Verse 11

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death.

Chapter 2 - Section 1 - Verse 12

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥ १२ ॥

Angustha-matrah puruso, madhya atmani tisthati,
Isano bhuta-bhavyasya, na tato vijugupsate. Etad vai tat ॥ 12 ॥

The person (Purusa) of the size of a thumb, resides in the middle of the body. Lord of the past and the future, and henceforward (after knowing Him) fears no more. This is indeed That.

Chapter 2 - Section 1 - Verse 13

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥ १३ ॥

Angustha-matrah puruso, jyotir-iva adhumakah,
Isano bhuta-bhavyasya, sa evadya sa u svah. Etad vai tat ॥ 13 ॥

That person, of the size of a thumb, is like flame without smoke, Lord of the past and future. He alone is even today, and will be verily tomorrow. This is verily That.

Chapter 2 - Section 1 - Verse 14

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥ १४ ॥

Yatho-dakam durge vrstam parvatesu vidhavati ;
Evam dharman prthak pasyan tan-eva-nuvidhavati ॥ 14 ॥

Just as water, rained on (high) mountain-ridges, runs down the rocks scattering on all sides, so does he, who beholds the attributes as different, runs after them only (at all times).

Chapter 2 - Section 1 - Verse 15

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये प्रथमा वल्ली ॥

Yatho-dakam suddhe suddham asiktam tadrg-eva bhavati,
Evam muner vijanata atma bhavati Gautama ॥ 15 ॥
Iti Kathakopanisadi dviftiyadhyaye caturthi valli.

As pure water poured into pure water becomes the same only, so becomes the Atman of the thinker (sage) who knows this, (Unity of the Atman) O! Gautama. (Thus ends the Fourth Valli in the Second Chapter.)

Chapter 2 - Section 2 - Verse 1

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥ १ ॥

Puram ekadasa-dvaram, ajasya-avakra-cetasah,
Anusthaya na socati, vimuktas-ca vimucyate. Etad vai tat ॥ 1 ॥

This body of eleven gates is indeed of the unborn even minded Self. Having meditated upon this (the seeker) grieves not and the liberated one is ever liberated indeed. This is verily that. 36

Chapter 2 - Section 2 - Verse 2

हँसः शुचिषद्वसुरान्तरिक्षसद्- होता वेदिषदतिथिर्दुरोणसत् ।

नृषद्वरसदृतसद्व्योमसद् अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २ ॥

Hamsah sucisad vasur antariksa-sad hota vedi-sad atithir durona-sat,

Nr-sad vara-sad rta-sad vyoma-sad abja goja rtaja adrija rtam-brhat ॥ 2 ॥

As Hamsa (sun), He dwells in heaven ; as Vayu (air) He dwells in the sky ; as fire He dwells on the sacrificial altar (or on earth) ; as guest He dwells in a house, He dwells in man, in the Gods, in the sacrifice, (truth), in the sky. He is born in the water, He is born on the earth, He is born in the sacrifice, He is born on the mountains ; He is the true and the great.

Chapter 2 - Section 2 - Verse 3

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।

मध्ये वामनमासीनं विश्वे देवा उपासते ॥ ३ ॥

Urdhvam pranam unnayati, apanam pratyagasyati,

Madhye vamanam asinam visve deva upasate ॥ 3 ॥

He (Brahman) sends the Prana upward and throws the Apana downward. All Deva-s worship, That Adorable One, seated in the centre.

Chapter 2 - Section 2 - Verse 4

अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः ।

देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥ ४ ॥

Asya visram samanasya, sarirasthasya dehinah,

Dehad vimucya-manasya, kim atra pari-sisyate ; Etad vai tat ॥ 4 ॥

When this Atman, who dwells in the body, is separated from the body. He is freed from this body, what remains here (in this body)? This verily is That.

Chapter 2 - Section 2 - Verse 5

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥ ५ ॥

Na pranena na apanena, martyo jivati kascana,
Itarena tu jivanti, yasminn etav upasritau ॥ 5 ॥

Not by Prana, not by Apana does any mortal live ; but it is by some other, on which these two depend, that men live.

Chapter 2 - Section 2 - Verse 6

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥ ६ ॥

Hanta te idam pravaksyami guhyam Brahma sanatanam,
Yatha ca maranam prapya atma bhavati Gautama ॥ 6 ॥

Well now, O! Gautama, I will explain thee the mysterious and ancient Brahman, and (also what happens to the soul after death.

Chapter 2 - Section 2 - Verse 7

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥ ७ ॥

Yonim anye prapadyante sariratvaya dehinah,
Sthanum anye 'nusamyanti yatha karma yatha srutam ॥ 7 ॥

Some souls enter the womb to have a body, others go to the plants, just according to their work and according to their knowledge.

Chapter 2 - Section 2 - Verse 8

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for).

Chapter 2 - Section 2 - Verse 9

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिःश्च ॥ ९ ॥

Agnir yathaiko bhuvanam pravisto rupam rupam pratirupo babhuva,
Eka-tatha sarva-bhut-antar-atma rupam rupam pratirupo bahis-ca ॥ 9 ॥

Just as fire, after it has entered the world, though one, assumes different forms according to the shape it enters, so does the eternal Atman, of all living beings, though one, takes a form according to each shape it enters and also (in itself it exists) beyond them.

Chapter 2 - Section 2 - Verse 10

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिः ॥ १० ॥

Vayur yathaiko bhuvanam pravisto, rupam rupam pratirupo babhuva ;
Ekas-tatha sarva-bhut-antaratma, rupam rupam pratirupo bahis-ca ॥ 10 ॥

Just as air, after it has entered the world, though one, assumes different forms, according to the shape it enters, so the internal Atman of all living beings, though One, assumes forms, according to each shape it enters, and (in itself it exists) beyond them (also).

Chapter 2 - Section 2 - Verse 11

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair bahya-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka dukkhena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world.

Chapter 2 - Section 2 - Verse 12

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥ १२ ॥

Eko vasi sarva-bhut-antaratma, ekam rupam bahudha yah karoti,
Tam-atma-stham ye 'nupasyanti dhirah tesam sukham sasvatam netaresam ॥ 12 ॥

(That) One (supreme) ruler, the soul of all beings, who makes His one form manifold... those wise men, who perceive Him as existing in their own Self, to them belongs eternal happiness, and to none else.

Chapter 2 - Section 2 - Verse 13

नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥ १३ ॥

Nityo 'nityanam cetanas cetananam eko bahunam yo vidadhati kaman,
Tam-atmasthan ye 'nupasyanti dhirah tesam santih sasvati netaresam ॥ 13 ॥

He, the Eternal among non-eternals, the Intelligence in the intelligent, who, though one, fulfils the desires of many... those wise men who perceive Him as dwelling in their own Self, to them belongs Eternal Peace and to none else.

Chapter 2 - Section 2 - Verse 14

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥ १४ ॥

Tad-etad-iti manyante, anirdesyam paramam sukham,
Katham nu tad vijaniyam, kim u bhati vibhati va ॥ 14 ॥

They (the sages) perceive, that indescribable highest bliss as “This is That. How shall I know That? Does it shine (of Itself) or does it shine by another light?”

Chapter 2 - Section 2 - Verse 15

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati ॥ 15 ॥
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine. (Thus ends the Fifth Valli in the Second Chapter)

Chapter 2 - Section 3 - Verse 1

ऊर्ध्वमूलोऽवाकशाख एषोऽश्वत्थः सनातनः ।

तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।

तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ १ ॥

Urdhva-mulo-'vak sakha, eso-'svatthah sanatanah,

Tad-eva sukram tad Brahma, tad-eva-amrtam ucyate,

Tasmin - Lokah sritah sarve, tadu-natyeti Kascana. Etad vai tat ॥ 1 ॥

This is the ancient Asvattha-tree whose roots are above and branches (spread) below. That is verily the Pure, that is Brahman, and that is also called the Immortal. In that rest all the worlds, and none can transcend It. Verily this is That.

Chapter 2 - Section 3 - Verse 2

यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् ।

महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥ २ ॥

Yad idam kinca jagat sarvam prana-ejati nihsrtam,

Mahad bhayam vajram udyatam ya etad vidur amrtas-te bhavanti ॥ 2 ॥

This whole Universe evolved from the Brahman, moves (vibrates) in the Prana (in the highest Brahman). The Brahman is a great terror, like an uplifted thunderbolt. Those who know this become immortal.

Chapter 2 - Section 3 - Verse 3

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥ ३ ॥

Bhayad asya agnis tapati bhayat tapati suryah,

Bhayad indras-ca vayus-ca mrtyur dhavati pancamah ॥ 3 ॥

(3) For fear of Him the Fire-burns ; for fear of Him shines the Sun ; for fear of Him do Indra, Vayu and Death, the fifth, proceed (with their respective functions).

Chapter 2 - Section 3 - Verse 4

इह चेदशकद्बोद्धुं प्राक्षरीरस्य विस्रसः ।
ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥ ४ ॥

Iha cedsakad boddhum prak sarirasya vistrasah

tatah sargesu lokesu sriratvaya kalpate ॥ 4 ॥

If here – in this life – one is able to comprehend Him (Brahman) before the death of the body, (he will be liberated from the bondage of the world), if not, then one has to take a body (again) in the worlds of creation.

Chapter 2 - Section 3 - Verse 5

यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके ।
यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥ ५ ॥

yatha-'darse tatha-'tamani yatha swapne tatha pitrloke,

Yatha-'psu pariva dadrse tatha gandharva-loke chaya-tapayor-iva Brahma-loke ॥ 5 ॥

(Brahman is seen) in the Self as (one sees oneself) in the mirror ; in the world of manes, as (one perceives oneself) in dream ; in the world of Gandharva-s as (one's reflection) is seen in the water ; and in the world of Brahma, (as distinctly separated) as light and shade.

Chapter 2 - Section 3 - Verse 6

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥ ६ ॥

Indriyanam prthag-bhavam, udayas-tamayau ca yat,
Prthak-utpadya-manam, matva dhiro na socati ॥ 6 ॥

A wise man knowing well the separateness of the existence of senses and their appearance and disappearance to be other than the Self, grieves no more for them.

Chapter 2 - Section 3 - Verse 7

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥ ७ ॥

Indriyebhyah param mano, manasah sattvam uttamam
Sattvad adhi mahan atma, mahato-'vyaktam uttamam ॥ 7 ॥

Beyond the senses is the mind, beyond the mind is the intellect, beyond the intellect is the great Atman, Superior to the great Atman is the unmanifest (Prakrti).

Chapter 2 - Section 3 - Verse 8

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥ ८ ॥

Avyaktat tu parah puruso vyapako 'linga eva ca ;
Yam jnatva mucyate jantuh amrtatvam ca gacchati ॥ 8 ॥

And verily beyond the unmanifest (Prakrti) is the all-pervading Purusa devoid of all distinctive marks, knowing whom the creature (the knower) is emancipated and he attains immortality.

Chapter 2 - Section 3 - Verse 9

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥ ९ ॥

No sandrse tisthati rupamasya, na caksusa pasyati kascan-ainam,
Hrda manisa manasa'bhiklrpto, ya etad vidur amrtas te bhavanti II 9 II

His form is not to be seen. No one beholds Him with the eye. By controlling the mind, by the intellect and incessant meditation He is revealed. Those who know this (Brahman) become Immortal.

Chapter 2 - Section 3 - Verse 10

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टते तामाहुः परमां गतिम् ॥ १० ॥

Yada panca-avatisthante jnanani manasa saha,
Buddhis-ca na vicastati tam ahuh paramam gatim II 10 II

When the five organs of knowledge are at rest together with the mind, and when the intellect ceases functioning (becomes calm) that state they call the highest.

Chapter 2 - Section 3 - Verse 11

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥ ११ ॥

Tam yogam iti manyante, sthiram indriya-dharanam ;
Apramat-tas tada bhavati, yogo hi prabhavapyayau II 11 II

The firm control of the senses they regard as Yoga. Then the Yogin becomes free from all the vagaries of the mind ; for the Yoga is subject to growth and decay.

Chapter 2 - Section 3 - Verse 12

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥ १२ ॥

Naiva vaca na mansa praptum sakyo na caksusa,
Astiti bruvato 'nyatra katham tad upalabhyate || 12 ||

(The Self) cannot be reached by speech, nor by mind, or nor even by the eye. How can it be realised otherwise than from those who say, that “It exist”?

Chapter 2 - Section 3 - Verse 13

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

Asti-tyevo-palabdhyah tattva-bhavana cobhayoh,
Asti-tyevo-palabdhasya tattva-bhavah prasidati || 13 ||

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker.

Chapter 2 - Section 3 - Verse 14

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥ १४ ॥

Yada sarve pramucyante kama ye'sya hrdisritah,
Atha martyo-'mrto bhavati atra Brahma samasnute || 14 ||

When all the desires that dwell in the heart are destroyed, then the mortal becomes immortal, and he attains Brahman even here.

Chapter 2 - Section 3 - Verse 15

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥ १५ ॥

Yada sarve prabhidyante hrdayasyeha granthayah,
Atha martyo 'mrto bhavati etavad anusasanam ॥ 15 ॥

When all the knots of the heart are destroyed here (even while a man is alive), then the mortal becomes immortal. This much alone is the instruction (of all the Upanishad-s).

Chapter 2 - Section 3 - Verse 16

शतं चैका च हृदयस्य नाद्य स्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्मुन्या उत्क्रमणे भवन्ति ॥ १६ ॥

Satam caika ca hrdayasya nadyah tasam murdhanam abhinih srtaiika,
Tayor-dhva-mayann-amrtatvam-eti visvann-anya utkramane bhavanti ॥ 16 ॥

Hundred and one are the nerves of the heart ; of them one (i.e. susumna) penetrates the crown of the head. Going upwards through that (nerve) one attains Immortality. The others (departed) lead differently.

Chapter 2 - Section 3 - Verse 17

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥ १७ ॥

Angustha-matrah puruso-'ntaratma sada jananam hrdaye sannivistah,
Tam svac-charirat pravrheta munjadi-vesikam dhairyaena,
Tam vidyac-chukram amrtam tam vidyac-chukram amrtam-iti || 17 ||

The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one's own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal.

Chapter 2 - Section 3 - Verse 18

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्यु-रन्योऽप्येवं यो विदध्यात्ममेव ॥ १८ ॥
इति काठकोपनिषदि द्वितीयाध्याये तृतीया वल्ली ॥

Mrtyu-proktam Nachiketo-'tha labdhva vidyam etam yoga-vidhim-ca krttsnam,
Brahma-prapto viragjo-'bhud vimrtyuh anyo-'pyevam yo vid adhyatma meva || 18 ||
Iti Kathakopanisadi dvitiyadhyaye sasthi valli.

Naciketas, having been so instructed by Lord Death in this knowledge and in the whole process of Yoga, became free from all impurities and death, and attained Brahman ; and so will attain any other too who knows thus the Inner Self. (Thus ends the Sixth valli in the Second Chapter)